

BIBLE SOCIETY RECORD



St. Peter's Church, Leyden, where Rev. John Robinson, Pastor of the Pilgrims, is buried
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A Memorable Pilgrimage



As the sun was rising over a heavy blanket of snow and ice at Niagara Falls on the birthday of the Father of his Country, a lone pilgrim stood for a moment, with a Bible in his hand, looking out upon that marvelous display of God's handiwork, entranced. Then he turned and briskly walked away.

The pilgrim was Chaplain Samuel C. Benson, clad in his overseas uniform, who at eight o'clock on the 22d of February began a Bible tour across the state of New York on foot, a distance of almost five hundred miles.

In the interest of the Bible cause and of the American Bible Society, of which he is Eastern Secretary, Chaplain Benson voluntarily battled his way through snowdrifts and blizzards—the like of which even northern New York has not experienced in a generation—distributing the Word of God broadcast, and delivering a Bible to the mayor of every city where he stopped. His pilgrimage so captured the imagination and attracted such widespread attention that the newspapers of great cities like Buffalo and Rochester, Syracuse and Albany, heralded his coming repeatedly and devoted double-column articles and photographs to his work when he arrived.

Meetings were held in every town and city at the end of the day's walk, as the Chaplain pled for greater zeal and support in the Bible cause. One day he trekked through snow for thirty-three miles, ten of which were made after his evening address in Red Hook, arriving in Rhinecliff at twelve o'clock at night.

A large, varied, and unique experience in the world war was used by Chaplain Benson as the ground work of his addresses, and he pointed, with telling effect, to the pathetic and sudden downfall of a great nation, which ignored the lesson of history and again at-

tempted to found an empire on might and power, instead of on the Word of the Lord our God. He referred to the Bible parallel in the story of Nebuchadnezzar and Babylon thousands of years ago, and to the oft-repeated history intervening. Mr. Benson himself had been a prisoner in the hands of the Germans in 1915, when they were conquering and arrogant, and he was at that time nearly executed for a spy. Yet even then he told a German railroad conductor, named Christian Staas, in Liege, that Germany was a doomed nation because she had repudiated the Word of God and relied instead upon the foundation of physical force. Strange to say, four years later to a day, the chaplain was back in Germany, standing in front of the Reichstag, the statue of Hindenburg, and the Kaiser's palace in Berlin, waving the stars and stripes of victory. The cause of justice and righteousness, as set forth in the pages of the Bible, had again won the battle against the cause of horsemen and chariots, submarines, zeppelins, and poison gas.

Just before starting on the pilgrimage



OVER THE SNOW ON SNOWSHOES

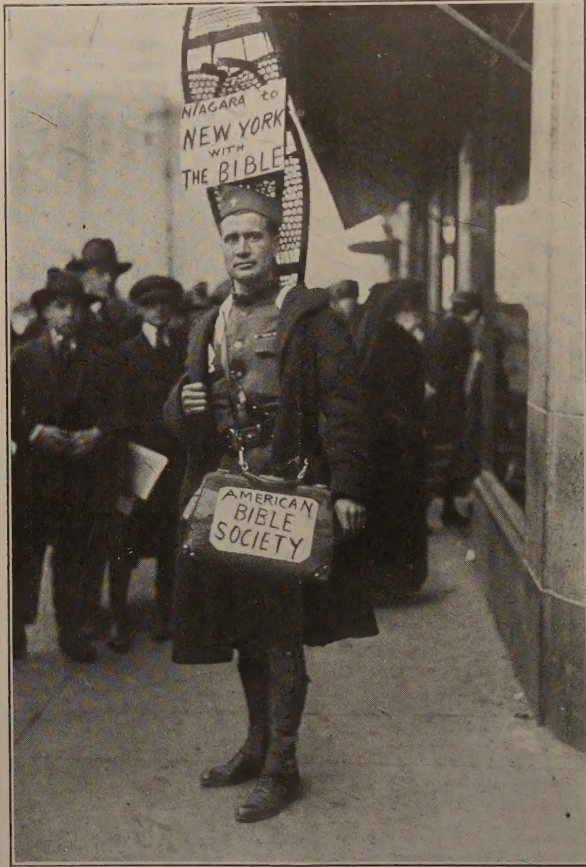
Chaplain Benson had a letter from Christian Staas, the German railroad conductor, bewailing the awful difference in German affairs in so short a period of time, and saying that it was impossible to believe that such a fearful change could come to a great nation in a short five years.

The chaplain in his speeches made a great point of the fact that the American Bible Society had armed four million American soldiers during this war alone, and over a million Allied soldiers. He said the Society had not armed them with rifles and bullets, but he could prove that it had armed them with better weapons. It had given them Bibles! "And Bibles are better than bullets," said the chaplain. His proof was this. On the day the armistice was signed, Germany had two million men on the western front alone. These men were fully equipped with guns, bayonets, and ammunition. They could have held out physically for many months, as the French did in 1870 after the battle of Sedan. But the Germans suffered a spiritual collapse. Our boys with the Bibles in their pockets and the principles of the Bible—justice and righteousness—in their hearts, went over and defeated the physical force, because our weapons were better. "Not by might nor by power, but by my spirit, saith the Lord."

The chaplain told the audiences of how in its century and more of service the American Bible Society had ever stood on the firing line, and had distributed more than 134 million copies of the Scriptures. "And there she stands to-day," he said, "the handmaiden of the church and of every uplifting spiritual force."

One day, while marching, the chaplain fell through a crust of snow and went into ice-

water over his knees, which froze his leggings stiff in a few moments. At another time he slipped as he was walking along a railroad track, and just got out of the way in time for an oncoming train. Along the line of march the ministers and Y. M. C. A. secretaries rendered every assistance and co-operation to make the Bible pilgrimage effective, and the campaign of education and inspiration was a decided success. "People were so kind to me, because I was in such a wonderful cause," he says.



ENDING THE PILGRIMAGE IN NEW YORK

The newspapers of Buffalo started calling the chaplain, "The Hiking Parson," and this appellation was taken up by papers over the state and to some extent over the nation, and many warm friendships were made. The mayors of almost every city received the Bibles with grace and dignity, often making very strong, earnest, and touching speeches in response. At Geneva, Mayor Stubbs, in the name of the city, presented the chaplain with a silk American flag in return, and said that the two gifts stood for the same ideals. An inscription was written in each Bible, as follows:

TO MAYOR STUBBS
for the City of Geneva
from
Chaplain Samuel C. Benson
for the
American Bible Society
March 5, 1920

On arriving in New York, the Fox Film Corporation took motion pictures of him as he placed a bouquet and a Bible on Grant's tomb and later addressed a crowd at Madison Square.

Assuredly it is the earnest hope, prayer, and belief that this unusual pilgrimage will bring forth much fruit for the Kingdom and the Word.

The chaplain says his next proposal to the Bible Society is a whirlwind tour around the world, delivering a Bible in his own language to the head of every nation en route.

The "Mayflower" in the Pacific

By William Ingraham Haven

HISTORY does not record that the famous "Mayflower," which brought the Pilgrims to Plymouth three hundred years ago, continued on around the Cape and found its way to the Sandwich Islands. Yet such is the spiritual fact, if not the historical fact, for the descendants of the Pilgrims found their way one hundred years ago to the islands of the Pacific, carrying with them the same high purposes and ideals which brought their forefathers from England by way of Holland to Massachusetts. The American Board of Commissioners for Foreign Missions and the churches established in Hawaii are celebrating this spring the founding of American missions in those islands one hundred years ago.

One of the great glories, if not the great glory, of the coming of the Pilgrims in the "Mayflower" was the fact that they brought with them the open Bible and founded the new colony thereon. The early missionaries to the Sandwich Islands at once felt the need of the Holy Scriptures for the fulfilling of their task. As early as April 9, 1822, the American Board wrote to the American Bible Society asking for a grant of Bibles for the Sandwich Islands. Grants were made not only in English but also in Spanish, and the report of the American Bible Society for 1826 shows the gift of a quantity of books for the supplying of seamen frequenting the ports there, and also, strangely enough, for enabling the missionaries to embrace the opportunities to visit the opposite western coast of South America.

Translations into Hawaiian

In 1829 the Gospel of Matthew was printed in Hawaiian, an edition of 15,000 being brought out from the press. The translation of this Gospel was made by the American missionaries, with the aid of native teachers. Having received satisfactory evidence that the translation was made with great care and correctness and printed by Mr. Elisha Loomis, formerly a printer in those islands, the Bible Society had no hesitation in supporting this work. The Society's Report for that year stated that "other Gospels have been translated into the Hawaiian tongue and there is reason to expect that the entire New Testament, if not the whole Bible, will, before a distant period, be ready for publication." Mr. Loomis, in a letter, says: "I know not a place in the world where the Scriptures are sought with more avidity than at the Sandwich Islands. The small portions which were printed in the form of tracts, may almost be

said to have been devoured by the people. It was the earnest request of the rulers that they might be furnished with the entire volume of inspiration. This, I trust, will at no distant day be accomplished. It is not too much to suppose that the 15,000 copies of the Gospel of Matthew published by the American Bible Society, should they arrive safely at the Islands, will be read by twice 15,000 people, and by a great proportion of them be committed to memory."

Succeeding Annual Reports almost yearly record requests for the Scriptures.

In 1832 the Rev. Mr. Greene says: "It is literally and emphatically true that these Isles wait for His law. * * * With the continued smiles of the Saviour we hope to print the entire New Testament in the course of the next year. We shall greatly need type, paper and ink."

Printing the New Testament

In 1833, at the annual meeting of the American Bible Society held in May, \$5,000 was voted toward the work of printing 20,000 copies of the New Testament in Hawaiian. The missionaries at the Islands, now twenty in number, sent resolutions of thanks for this gift at their annual meeting held in June. The last sheet of the Hawaiian New Testament was printed in May, 1833. At this time it was stated that "the greater part of the Old Testament is translated and it is time that an edition of 10,000 copies be published."

In 1835 Dr. Hiram Bingham, the father of Hiram Bingham, Jr., well known to all friends of the Bible Society as a translator of the Marshall Islands and Gilbert Islands Bibles, wrote, in a long letter dated the 16th of April:

Our number now amounts to fifty-six—twenty-eight men and twenty-eight women. * * * As it is our great business here to give the people the Bible, with ability to read it, and to persuade them to obey its divine precepts and to believe its life-giving doctrines, we feel it to be a pleasure and privilege to co-operate in our small sphere with you in your grand design to give the Bible to the whole world. The liberal sums granted by your Managers toward this object have afforded us great satisfaction.

He recounts the story of translation, saying:

A translation of all the books of the New Testament was made between the years 1824 and 1831. The printing of this in several numbers was completed in the early part of 1832, on a type and page so nearly uniform as to admit of its being bound together, though many of the numbers were too widely scat-

tered among 25,000 applicants, and too many worn out or damaged by use, to admit of many volumes being brought properly together. The perfect infancy of the art of binding here did not favor the cause.

We have now in hand a revised edition of the New Testament, the printing of which commenced at I Corinthians, because the translation of the latter half appeared to require but slight corrections, and that of the former much more laborious and thorough.

With our increased acquaintance with the language of this country and with better foreign helps and enlarged facilities for securing correctness, purity, and perspicuity in a translation, we have carefully revised Matthew, Mark, Luke, John, and Romans, taking them up, in fact, *de novo* from the original Greek. Great pains have been taken to render the translation of the New Testament what we could wish it, and altogether such as you would approve.

The paucity of the native language, or our limited acquaintance with it, was for a long period a great trouble to us; but we are now greatly relieved on this point, having found this language so copious that very few foreign words, except proper names, are required to be introduced or transferred into the translation.

Some of the problems of translators are mentioned in this statement:

We have, however, adopted *Euanelio* for Gospel, *anela* for angel, *daimonio* for demon, *ekalesia* for church, *bapetizo* for baptize, *bapetizo ana* for baptism, *Bapetite* for Baptist, *lepero* for leper, *aeto* for eagle, *alopeke* for fox, *berena* for bread, *enemi* for enemy, *himeni* for hymn, *halelu* for psalm, and a few other foreign words, most of which are now well established and familiar to common readers.

As to the Old Testament, with the exception of most of Leviticus and a few other chapters and paragraphs, we have translated and printed it according to the English arrangement as far as II Samuel, inclusive. I Kings, Nehemiah, Psalms, and Proverbs have been translated, though not fully revised. II Kings and the Chronicles are in hand. * * * Such is the state of the translation of the Bible at these Islands.

Comparative Costs and Needs

One or two items of expense are interesting. Dr. Bingham says:

Our first New Testament cost 49cts. 6 mills a copy. The present second edition long primer New Testament, rather open, will amount to a little more than 500 pages and will cost, in plain binding, 46½ cts.

The New Testament is supposed to be equal to one-fourth of the whole Bible. Deducting the proper difference between binding four New Testaments and one Bible, the cost of a long primer Bible 12mo. is estimated at \$1.59, or \$79,500 for 50,000 copies. Probably this work could be done on your presses at home for \$1 a copy, and 50,000 could be transported to this place for \$1,000, making the total cost \$51,000, or a saving of \$28,500.

As to the ability and readiness of this people to supply themselves with the Scriptures at this cost, while few of them feel able to build suitable school-houses for their children, or to furnish them with schoolbooks, it can hardly be expected. You need not, however, be reminded of their claims among the hundreds of millions of the destitute to whom,

with as many thousands of hands, your Society would delight to reach out the sacred volume.

A Queen's Treasure

A very interesting word is added here by Dr. Bingham concerning the way in which these first Scriptures were prized in the Islands. He writes:

Some months ago we had the pleasure to forward to you the copy of the New Testament which Kaahumanu, the late reformer and queen of the Sandwich Islands, pressed to her bosom, on her dying couch, as the precious foundation of her hopes of immortal glory. Is not such a trophy of the gospel here ample compensation for the toil and expense employed for the conversion of the nation? Her heiress, Kinau, or Kaahumanu II, to whom the copy of her mother-in-law's New Testament had been sent, gave me the following message for the Bible Society:

"Love to you, the company of disseminators of the Word of God. Cause ye God's Testament to abound. This is my request to you that ye pray to God for us, it being my own main purpose, with love to God, to pray to him, that he would bless our present state, with our king, that we may all live in due subjection to the commands of God and obtain the everlasting blessedness which his Holy Scriptures have made known."

In 1838, an edition of 10,000 copies of the Old Testament as far as Joshua was published. In 1839, the third edition of the New Testament was issued.

Children Reading the Word

In 1840, a request came from the Islands for a uniform edition—10,000 copies—of the octavo Bible. Progress is noticeable from the fact that the "12,000 children now in the Islands are capable of reading and receiving instruction from the printed Bible." It is an interesting comment on the customs of the day at home. The statement that the Society forwarded during that year \$2,500 and urged the Auxiliary Societies to give all in their power to this cause is an interesting sidelight on the conditions at home.

The next year—1841—the Rev. Hiram Bingham was in the United States, and he brought to the Society a full verbal report of the work and a complete copy of the Hawaiian Bible, which had been published mainly at the expense of the Society. This translation was completed February 25, 1839. Two editions of the New Testament had been prepared, of 10,000 copies each, and one edition of the whole Bible, of 10,000 copies. The forcible establishment at that time of French papal missionaries in the Islands increased the anxiety of Protestants to have the Scriptures placed in every household where there were readers.

The Translators

In connection with the announcement of the complete copy of the Hawaiian Bible just mentioned, it will be of interest to name the missionaries who had part in the translation of those Hawaiian Scriptures, without going into details as to which bore the major part of this work, or listing the sections of the Scriptures with which they had to do. We simply present the names alphabetically:

Rev. L. Andrews	Rev. S. Dibble
Rev. Hiram Bingham	Rev. J. S. Green
Rev. A. Bishop	Rev. W. Richards
Rev. N. W. Clark	Rev. A. Thurston

The next year saw the establishment of the "Hawaiian Bible Society" as a new Auxiliary, and later in the same year the "Lahaiua Bible Society" was organized.

The Second Report of the Hawaiian Bible Society in 1844 has the interesting statement that the distribution of the Scriptures has been in proportion to the readers in all parts of the field. "Where the people are poorest and least able to pay, they are furnished as amply as the portions enjoying greater means and facilities."

In 1850, it is interesting to note the statement that the Hawaiian Bible Society has become an Auxiliary of stability and promise. "Its annual meetings are attended and reports made with a punctuality and system surpassing what is found in many of the Societies near at hand, where the Bible has shed its light for centuries."

A Message from the King

In 1868, an interesting communication was presented in person and formally by the Rev. H. H. Parker to His Majesty the King. We take pleasure in reproducing the message and the response.

Honolulu, July 8, 1868.

TO HIS MAJESTY KAMEHAMEHA V.

Sir: The undersigned have the honor to transmit to Your Majesty the accompanying volume of the Holy Bible from the American Bible Society. This is the new edition of the entire Sacred Scriptures in the Hawaiian language, with marginal references. It is printed in several forms and will be sold at cost price to the people. This, however, does not include the original cost of over \$10,000 for the electrotypes plates, which are a donation to the nation.

Believing that Your Majesty will take a deep interest in this new effort for the Christianization of your people, we remain

Your Majesty's obedient servants,
S. C. DAMON,
L. H. GULICK.

Iolani Palace, July 13, 1868.

GENTLEMEN: I receive with pleasure and gratitude the volume of the Holy Bible you present to me on behalf of the American Bible Society. Their efforts for the Christianization of my people are well known and fully appreciated by me; and for this new proof of their interest in my people and kingdom, I pray you to tender them my sincere thanks.

I remain, gentlemen, gratefully yours,
KAMEHAMEHA R.

All who are familiar with missionary history will recall the intense interest awakened all over the United States, especially in the Sunday schools, by the sending forth of the "Morning Star" in 1856. In 1885, a new "Morning Star," also provided by special Sunday-school contributions, sailed for Honolulu, carrying from Boston Hawaiian Bibles, being the first edition provided in a convenient portable form.

A New Missionary Center

Later on Honolulu itself becomes a missionary center, sending out its rays of light all over the Pacific.

Dr. Hiram Bingham the son, as has already been said, translated the Scriptures into the languages of the Gilbert Islands and the Marshall Islands. He lived to see the ninth edition of the Gilbert Islands Bible made ready for the press, each edition having been improved over the preceding by corrections from his own studies.

One of the great churches in Honolulu, starting from the conditions already described, was so filled with the missionary spirit and the recognition of the value of the Bible in such work that, in 1917, it bore a large part of the expense of the printing of the complete Bible in the language of Nauru, one of the South Sea Islands.

No complete statement is available as to the amount of funds appropriated by the American Bible Society for the publishing of the Hawaiian Scriptures, but it has amounted to tens of thousands of dollars; and now the Bible needs of the Islands are not in Hawaiian alone, but in Japanese, and Chinese, and Korean, and many others of the languages of the Far East.

Thus the seed borne by the "Mayflower" to Plymouth, and from Plymouth to the Sandwich Islands, has scattered itself over all the Pacific. And who can tell the harvest?

Experiences and Encouragements from the La Plata



"TRAVELING, WITH SCRIPTURES,
THROUGH THE COUNTRY IN
SEARCH OF SOULS"

CONCRETE incidents of the experiences and results of Bible circulation are naturally welcomed by friends of the Bible. The following will not only supply some, but will also give in part a report of the work of 1919 in the La Plata Agency.

It is fitting and fortunate that the interest in our great South American sister-continent is growing. Our veteran Agency Secretary, the Rev. F. G. Penzotti, with quaint and often spicy comments that characterize his report, emphasizes the great handicap on the work during 1919, because the stock of the Scriptures could not be replenished, owing to the shipping shortage between North and South America; and he states, "We only received a third part of the books we would have circulated during this year had we had them," adding: "The great shortness of Scriptures many a time brought to my mind the words of the prophet saying, 'They shall seek my word, but shall not find it.' Sometimes it is good for us to be deprived of a thing we need, for it makes us appreciate it more. . . . The number of circulated books is quite a reduced one; nevertheless their effect on all the towns and villages is beyond all arithmetical rule."

Into the year 1920, however, he looks forward with joy because of an encouraging appropriation and the arrival of a good consignment of books; and because he anticipates good results from working with a "new personnel, a Bible coach and a Bible motor in Argentina, and a splendid yacht for Bible work in Paraguay." "We feel as if we were stepping out of a dark valley, seeing before

us the dawning of a beautiful day; and we remember the words of the prophet saying, 'Weeping may endure for a night, but joy cometh in the morning.'"

For the sake of brevity we present, without details, simple excerpts from the reports of different workers in different regions, under the two captions "Experiences" and "Encouragements." The Agency included all of South America save Brazil, Venezuela, and Colombia.

Experiences

A woman said that the priest of the village she lives in told her that, if she would not burn her Bible, it would bring misfortune and sickness on her house. "That I dared not to do," she said, "and so I threw it into the canal; the water carried it away into the interior of a vineyard and left it sticking in the mud; it was found so by the contractor of the vineyard, who took it. After having cleaned it, he began to read therein. He said to me, 'Since I am in possession of this book things have changed, and I am a very happy man now. While the hail and frost continually cause great harm to my neighbors, I am not at least harmed by them; it seems as if I were a child of God.'" * * *

A farmer taking from his pocket a Bible almost worn out, said, "This book I am reading every day for already many years, for it brought me much happiness. Hail and frost do not damage my fields; it is indeed wonderful. Every night my neighbors gather here to read the precious Book. The lady of the house often said, 'That is a bad and forbidden book and you ought not to read it; but,' she added, 'I think you would not give up reading it until you die.'" * * *

A young Christian man wished to marry a young lady, who was a fervent Catholic. Under such circumstances, the priest demanded of him to burn his Bible. That he would not do, and so he threw it into the field as he passed by. A woman, seeing it, took it with her to her home. "This Bible," she said, "became a shining light to myself and all the family." What the Jews reject, the Gentiles take it for their own. * * *

In Huince Renanco I stayed four days. The room I occupied in a small hotel, I had to share with two other persons, and I made it at once my privilege to speak to them about the gospel, and the Lord blessed my efforts; for both accepted Christ as their Saviour. Nevertheless, the enemy seemed not pleased

with this my work, and the same day I was robbed of all my money. I had \$11. * * *

To-day I began to work this village, and soon convinced myself that its inhabitants are still living in the blackest darkness and superstition. They have here the spiritual father, by whom they pretend to be guided, and in consequence of this are a rather hostile and inhospitable element. I came to a house, whose inhabitants bade me enter. I followed their invitation, but as soon as I was in they began to insult me, and finally drove me out of the house like a dog. I called at some other houses, but only to arouse the fury of their inhabitants. They would not even listen to my words. Fanaticism is reigning powerfully among them, hardening their hearts and making them blind so that they might not see the light of salvation. May the Lord have mercy on them. * * *

There are still humble and sincere souls in this world, who are seeking God. A proof of that is that I rarely visit a town, or village, without meeting some one of God's family, or at least some who are showing great interest in God's Word. In some places I notice that the gospel is gaining ground fast. That was not so years ago. I often could go from town to town and from village to village without finding even a trace of gospel work. Let us take courage then, and fight to win souls for Christ; and let us hoist the flag of the Cross. * * *

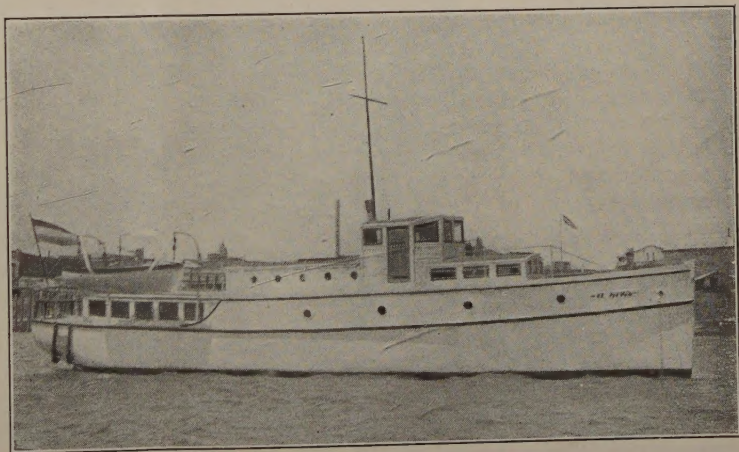
In Laboulaye a woman told me that for already many years she had but one wish—to possess a Bible, but could never obtain one. It happened that some two months ago, the Bible coach passed through that village; but being herself sick in bed, she could not go and buy one; so she sent her husband. The man being all contrary to the Bible teachings, of course returned without a Bible, and so she had lost this opportunity. She showed great happiness when I sold her a Bible, and seemed to realize her privilege. The reason why she so greatly wanted a Bible, was because she knew that it was not a human book, but that it is Divine in authority and regeneration; that she experienced when she was still a girl living in a Protestant colony in Switzerland. She said: "What a difference there is between a country where they keep the teachings of the Bible and between a country where they do not keep

them. There I felt as living in a paradise, but here one feels as if he were living among savages."

An hour later on I passed by a tailor's shop and, entering, I offered the Bible to the men in it. As soon as they understood that it was the Bible I was offering to them, they became furious, and I thought the very demon himself could be no worse in his rage. * * *

After that we went over to Villa Mercedes, where Mr. and Mrs. Edwards received us warmly and where we remained for ten days. We had very good meetings in Villa Mercedes, five in the Methodist Church and two in the ward of the Fourth Cavalry Regiment. In this ward we left with each soldier a Gospel; we had also a very good sale there, for we sold all the books we had, and would have sold still more. * * *

As I told you in my former letter, I had the opportunity of accompanying Brother Langran and Brother Doorn in their work with the Bible coach for about twenty days, and I enjoyed it very much. We visited a good many farms with the Bible, and had very good results. In Sampacho we held several open-air meetings; the priests of that place did their best to oppose us and put a stop to our working there. A society of about two hundred persons was founded by them and a special orator employed by them in the defense of the "rights" of their church; they even published a large handbill which, as always, was full of calumnies against our work. Of these handbills they gave out about 2,000 among the people of the village. Never-



"YACHT BUILT FOR THE PURPOSE OF DISTRIBUTING THE SCRIPTURES ALONG THE RIVERS OF PARAGUAY BY BRETHREN SMITH AND ROSS"

theless, despite the many precautions the priests have taken, over two hundred persons did attend our open-air meeting, and the following day we sold Scriptures worth

about \$40. The people were generally very kind toward us, and some of them even asked us to establish ourselves there. We left there a choir of about twenty children, to whom we taught hymns, which they are cheerfully singing all the day. That we do surely not owe the amiability of the priests opposing our work. But that is always so.

Encouragements

A man showed me a Bible, practically worn out and already made useless, saying: "This book accompanies me wherever I go; it has been and is still the consolation of my family and myself, and I am reading it every day; my friends and neighbors have also read it, and I am sure if men would let themselves be guided by this Book of books, we would see the world to be quite different from what it is actually." * * *

Another man said, "This blessed book on many an occasion prevented me from committing any barbarity." A woman said that since her husband read this book she had never seen him drunk nor quarrelsome; and she therefore wished greatly her little children to learn to read, so that this precious book may be read by them every day. * * *

I reached one of the most remote places, and came to a farm, in the court of which I saw an Italian (member of a Protestant church in Italy) reading and explaining, as well as he could, the gospel to the laborers of that out-of-the-way place. Truly we sometimes meet unknown prophets and evangelists even in places where we would least expect to find them. * * *

The story of John 3:16 is being repeated always and in all places. I spoke with an old man, who told me that some years ago a tract was given to him on which he read the well-known text, "For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." These words were to him like a call from heaven, and he could not get rid of them. No matter how much he was trying to forget them, they always returned to his mind. He knew that they were of the Bible, and so he bought one, and began diligently to search therein for them. He said to me, "I am so happy now. God spoke to me

in this book; each time I read my New Testament it seems to me as if Christ himself were speaking to me." * * *

I know a large family of which all are converted to Christ. The young men of that family prove to be real models of Christians, and they are employed on the railroad. Some fifteen years ago the father of the family received a Bible as a gift, and he had to promise that he would read it. He kept his promise, and the result was that the whole family became converted and joy and peace entered his house. Later on they became members of the Methodist Episcopal Church here. * * *

In Laboulaye I met a poor woman, who was passing through a great many trials and could



"COLPORTEUR PASTORE READING THE BIBLE TO THE COUNTRY PEOPLE"

not be comforted at all. But what neither the world nor religion could give her, the Bible gave her. Her affliction not only ceased, but her heart was filled with joy, for the Lord had saved her soul. As it seems, her husband is going to follow her example.

A woman when she saw the Bible said to me, "My husband is reading this book, and I do not know what is the matter with him. He does not drink any more and behaves himself far different from what he did before reading this book. I wonder what mysteries there are about it." * * *

In San Antonio de Areco, a certain Valentin di Santo was converted to Christ through the reading of an old Bible his sister found among a pile of old books, and which she gave to him. He could not hide from his family the joy which salvation had brought to his heart, and they began to wonder what was the matter with him. He told them and proclaimed the good news to them, which resulted in the con-

version of his wife, his father, and some others of his relations. I visited that village and held some gospel meetings in the house of that brother, and when I left it, his mother, brother, and sister confessed their faith in Christ. There were also some other persons deeply impressed and, I believe, at the portals of salvation. The same family had given a Bible to a woman of the same village. I visited her and found that she was reading it, but that she had her doubts about it. I explained to her the gospel as well as I could, and, to my joy, she too made confession of her faith in the Lord Jesus Christ. Lately I received news from that village and know that they are all keeping firmly in the faith. * * *

I know a person to whom was given, as a gift, a Bible just as he entered the penitentiary. He read it and at last became converted, and as soon as he got out of the penitentiary he

began to preach the gospel. His efforts have not been in vain, but resulted in the conversion of many a soul. * * *

One day I made a visit to a Christian man. There was also a caller who, after looking at me a while, said to me, "I presume you do not know me, do you?" I replied that I had the impression as if I had already seen him somewhere, but could not remember where it was. Then he related to me how he became a Christian. He said: "One day I happened to be in company with some friends of mine, when you were walking in the street, and seeing us you came directly to where we were standing, and offered the Bible to us, at which my friends did burst into laughter, mocking at you. Yet I bought a Bible of you. When I reached home, I began to read it diligently, and the Lord took my heart to be his own, and now I am a happy man."

. . .

Notes and Comments

MR. W. W. PEET, Levant Agency Secretary for the American Bible Society, with headquarters at the Bible House in Constantinople, writes: "We have before us what will prove, I think, to be an unprecedented demand for Scriptures for the coming year. There are indications from all sides that the demand for Scriptures will be large, and this in all the languages used here. Probably Greek and Armenian will lead, though the demand for Scriptures in the Turkish language will doubtless exceed that of any previous year. We are doing all we can to get ready."

THE idea of celebrating the "Tercenary of the Landing of the 'Mayflower'" is extending notably. The American Bible Society is gratified that it recognized the importance of this celebration and sent out its announcement concerning "Mayflower Universal Bible Sunday" in November, 1920, immediately after the successful termination of "Bible Sunday," November 30, 1919.

The plans for this "Mayflower Universal Bible Sunday" are going forward rapidly. The literature will be ready for distribution

promptly. The Federal Council of the Churches of Christ in America have created a "Mayflower Council," the plans of which will be interesting to our readers and will be presented in a later issue. One of our General Secretaries, the Rev. William I. Haven, D.D.,

has been appointed a member of this council. The plans for Universal Bible Sunday will be in co-operation with this programme. We present an article, beginning on page 35, on "The Influence of the 'Mayflower' in the Pacific."

. . .

IN the current *Christian Workers' Magazine* occurs the following suggestive paragraph, page 565:

"An Indian who had a wonderful knowledge of God's Word was asked how he obtained it, and his answer was: 'When I open my Bible for study, I always provide two seats. I sit in one and the Holy Spirit sits in the other. I read until I get to a place I cannot understand, then I turn to Him and ask Him what He meant when He wrote that. He tells me, and so I go on trusting Him as my teacher to reveal the hidden and hard things to me—which He always does.'"



THE PILGRIMS AT WORSHIP

IN this time of recognition of the "Mayflower" and its relation to American life, it is of value to recall that the Virginia beginnings were also most interesting in their association with the missionary idea. The Oxford Press has recently published a volume of selections from "Donne's Sermons," by Logan Pearsall Smith.

According to the announcements of the "Press": "It seems that Donne was the preacher of the first English missionary sermon. Mr. Pearsall Smith points this out in a reference to a sermon preached in 1622 to the Virginia Company, which was then trying to collect subscriptions for the earliest English colony in America, and to renew popular interest in this settlement. 'Donne took the point of view, which has become since so popular, that English conquest and colonization was, or should be, carried on for the purpose of religious propaganda, to furnish salvation to the benighted heathen.'"

Dr. Donne was also a sincere believer in the relation of the Holy Spirit to the Holy Scriptures, and an interesting paragraph that is well worth our consideration to-day is here presented from this volume:

"The Holy Ghost, in penning the Scriptures, delights himself, not only with a propriety, but with a delicacy, and harmony, and melody of language; with height of Metaphors, and other figures, which may work greater impressions upon the Readers, and not with barbarous, or trivial, or market, or homely language: It is true, that when the Grecians, and the Romanes, and S. Augustine himselfe, undervalued and despised the Scriptures, because of the poore and beggerly phrase, that they seemed to be written in, the Christians could say little against it, but turned still upon the other safer way, wee consider the matter, and not the phrase, because for the most part, they had read the Scriptures only in Translations, which could not maintaine the Majesty, nor preserve the elegancies of the Originall. . . . Now, that a perfect knowledge of those languages hath brought us to see the beauty and the glory of those Books, we are able to reply to them, that there are not in all the world so eloquent Books as the Scriptures; and that nothing is more demonstrable, then that if we would take all those Figures, and Tropes, which are collected out of secular Poets, and Orators, we may give higher, and livelier examples, of every one of those Figures, out of the Scriptures, then out of all the Greek and Latine Poets, and Orators; and they mistake it much, that thinke, that the Holy Ghost hath rather chosen a low, and barbarous, and homely style, then an eloquent, and powerfull manner of expressing him-

selfe. . . . The Holy Ghost is an eloquent Author, a vehement, and an abundant Author, but yet not luxuriant; he is far from a penurious, but as far from a superfluous style too."

IN the issue of *The Moslem World* for January, 1920, under an "Advance Programme in Turkey," appears the following:

(Work for Mohammedans)

(7) We appeal to the Bible Societies for Bibles for free distribution among Moslems.

(8) We favor the opening of a club for Moslems in each of the centres of the Mission.

(9) We record the desire expressed by Moslems for the publication of a translation of the Koran in Turkish, and would be glad to see it gratified.

WE are constantly tempted to pass on to our friends letters which the mails bring us, because of their "human interest" touches. Here are three, indicative of the gracious service which it is the privilege of the Bible Society to render. One is from a lad; another about a young woman handicapped with blindness, to whom a grant of embossed Scriptures had been made; and the third is from an ex-soldier. Our contributors will rejoice with us in the aid we are privileged to render in such instances, for Scriptures were given by the Society in each case.

AMERICAN BIBLE SOCIETY: I want a Bible but I havent any money. Papa and Mamma has a Bible, but I want one of my own. I am twelve year old and I am liveing for Jesus. I love to read the Bible, and will watch the mail till I get one. Respectfully —.

* * *

Miss A—— seldom if ever misses the morning service; sings in the Choir. Always present at the Sunday School, belonging to a class of young ladies forty in number, she is always to be counted on for her lesson, and substitutes when the teacher is away. She has organized a club of Camp Fire Girls, and has full charge of the meeting each Friday evening, when good wholesome fun and games are enjoyed. It is perfectly wonderful what this young blind girl is doing among the young of our town. She is certainly one of the most beautiful, sunny Christians I ever met; her daily example is worthy to be copied by we older ones.

* * *

DEAR FRIENDS: I would be very much pleased to know if you have any of the khaki-covered New Testaments left. If so, will you send me a dozen of them by parcel post C. O. D.?

I am a Sunday-school teacher at the Presbyterian church in this city. I have ten young boys in my class, and would like to give them one of the New Testaments.

When I was in the army I received one of the Testaments presented by you people. I certainly appreciated the gift very much. Therefore I wish to thank you for your great gift and your good work. The New Testaments given to the soldiers did more good, and were appreciated by more, than anything else given to the soldiers during the war.

Please let me hear from you soon. If you haven't any more of the good books left, I would appreciate your advice as to where I could get in touch with some one who has some of the books left.

IN *America* for January 24, 1920, a writer who signs himself "T. M.," after describing his work in building up a Roman Catholic parish among Italians, in Helena, Mont., says:

I wish to make a few observations regarding their spiritual life. Three times a year I call in an Italian priest to assist me in looking after my Italian people. We visit them. They always enjoy our visits. Their children are given instructions in Christian doctrine every Sunday. I have given a copy of the New Testament to each of the boys. When the boys are old enough, that is, when they are twelve years of age, I enroll them as Catholic Boy Scouts of America.

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Thus wrote Helen Hunt Jackson on our Pilgrim Fathers as printed in *The Expositor* for February, 1920:

PILGRIM FATHERS

'Neath hoary moss on crumbling stones
Their names are fading day by day;
The fashions of their lives and speech
From sight and sound have passed away.

The shores they found so bleak and bare,
Shine now with riches gay and proud;
And we, light-hearted, dance on ground
Where they in anguish wept and bowed.

Unto the faith they bought so dear
We pay each day less reverent heed;
And boast, perhaps, that we outgrow
The narrowness which marked their creed.

A shallow boast of thankless hearts,
In evil generation born;
By side of those old Pilgrim men
The ages shall hold us in scorn.

Find me the men on earth who care
Enough for faith or creed to-day
To seek a barren wilderness
For simple liberty to pray;

Men who for simple sake of God
All titles, riches, would refuse,
And in their stead disgrace and shame—
And bitter poverty would choose.

We find them not. Alas! the age,
In all its light hath blinder grown;
In all its plenty, starves because
It seeks to live by bread alone.

And what we have of ill, of shame,
Our broken word, our greeds for gold,
Our reckless schemes and treacheries,
In which men's soul are bought and sold—

All these have come because we left
The paths that those forefathers trod;
The simple, single-hearted ways
In which they feared and worshipped God.

Despise their narrow creed who will!
Pity their poverty who dare!
Their lives knew joys, their lives wore crowns
We do not know—we cannot wear.

And if so be that it is saved,
Our poor Republic, stained and bruised,
'Twill be because we lay again
Their cornerstones which we refused.

THE "Directory and Handbook of the War-Time Agencies of the Churches," which has been published by the General War Time Commission of the Churches of the Federal Council, is now available. It presents a brief résumé of the war work not only of separate church agencies, but also of Interchurch and other co-operative agencies. Among the latter is the brief record of the work of the American Bible Society, together with its officers and special committee on war work. The book also contains a list of the war-time publications of the churches, and of the Interchurch and other co-operative agencies, this list itself filling some sixty pages in small type. As a record of, and a book of reference to, the service rendered under peculiar circumstances and in the midst of the throes of the greatest war of history, it is a real tribute to the leaders and the rank and file of the Protestant, Catholic, and Jewish forces of America. The book is edited by Miss Margaret Renton and reflects credit on the office force of the General War-Time Commission of the Churches.

To the minister or editor who wishes to ascertain at a glance the part played by any denominational organization or interdenominational society in the recent war, this book will be invaluable. The brief statements of the work of the various organizations were prepared by some responsible official of the body represented.

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In an article by Professor R. S. McClenahan, M.A., LL.D., of Cairo University, entitled "Reform Movements in the Coptic Church" in the *Biblical Review* for January, 1920, p. 132, is this interesting paragraph:

"Throughout Egypt there is a manifest hungering, not only for theological truth, but for that accurate, scientific knowledge of traditional religious heritage which the members of the Coptic community realize can be found, not in the musty monasteries or neglected churches, but in the hands of those to whom it has been handed down during the centuries past and who have long enjoyed an open Bible. The discarding of the unintelligible Coptic language, in which the services of the church were conducted for centuries and the increasing substitutes of the known Arabic mark a real reform."

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G. D. VAN PEURSEM, in an article on "Village Evangelization in Oman" in *The Moslem World*, January, 1920, says:

The need of village evangelization is as great in Oman as in any part of the Mohammedan world. Oman is a province of about two hundred by four hundred miles in extent. With the exception of Muscat, there is no living witness for the Cross anywhere. Unlike northern Arabia, not a Roman

Catholic or Syrian Protestant is to be found. Knowledge of Christ is derived from, and limited to the teaching of the Koran. Gospels have been sold, but the mullahs forbid the study of them. On a coast line of less than one hundred miles southeast of Muscat are some eleven towns, all centres of trade, some having a population of eight thousand. The same is true along the shore northwest of Muscat. Villages and date groves dot the shore everywhere. A sail along the shore is ever in sight of villages and people all the time. Inland from this entire coast to a depth of about one hundred and fifty to two hundred miles, to where the desert separates Oman from the rest of Arabia, villages are scattered along every camel track.

THE Rev. J. Kombar, a Syrian minister and member of the Presbytery of Chicago, told of his experience on a recent Sunday to Dr. Kirkbride, of our Northwestern Agency, who passes it on as follows, with the comment, "I know that you also will be interested."

He held services at Flint, Mich., last Sunday. Among the four or five thousand Syrians in Flint and Detroit, he says there are only something like half a dozen Bibles, so far as he could find out; and yet these people know about the Bible and would like to read it, if they could get it in their own language. Of the 75 families with which he is acquainted, only three of them now possess Bibles. Most of these people are young men and do not stay long in one place, but move quite frequently. That is one reason advanced for not wishing our regular Bibles Nos. 10 and 11, because they do not stand wear.

I asked him why his people did not have more Bibles, and he said that no one had ever gone among them to sell them. Most of them cannot speak the English language and they are quite difficult to approach. I asked him if he thought one of our men might be able to put the Bible out among these people; but he thought he would have poor success, and that it would require a man speaking the Syriac language, who could explain what the Bible was to those who do not know, and could urge among his people the necessity and benefit of possessing the Book.

Some of these people have been here ten years, but many others have come over very recently.

He had with him on Sunday four Bibles and when he announced that he had these books for sale, he disposed of them all in five minutes, and others crowded around him and asked him to secure a Bible for them.

THE February issue of the *Record of Christian Work* is a Bible number. Not only are there many interesting items about the worldwide circulation of the Bible, but there are important articles, such as "The Bible: Try It" by Dr. Jowett, "The Influence of the Bible in the Life of a Young Person" by Dr. Robert E. Speer, "The Minister and His Bible" by Dr. Charles R. Erdman; and extensive notes on "Exegetical Help from the Revised Version" and "Archeological Side-lights on New Testament Texts."

FROM the *Christian Advocate* of March 25th, in an article on "The Deepening of the Spiritual Life of the Church" by the Rev. Edward S.

Ninde, D.D.; Pastor of the Methodist Episcopal Church of Germantown, Pa., we take this paragraph:

It is deeply significant that on that memorable night when John Wesley's heart was "strangely warmed" and he entered into the wonderful experience which brought to him apostolic power, he was reading the Epistle to the Romans. In the Holy Club the chief exercise has been the study of the Bible. Every great spiritual movement in the history of the church has been linked with the use of God's Word. The pastor of one of our large city churches became so convinced of the fundamental value of the Bible in developing a virile Christian faith, that he determined to put it to a fuller test. He adopted to a large extent an expository style of preaching. He introduced changes in the Sunday school which made it more than ever a Bible school. At the mid-week service, following a forty-five-minute prayer meeting, he conducted a Bible school of his own, lasting for nearly an hour. Not only did the attendance on all these occasions rapidly increase, but the numerous conversions and the growth of the Christians bore unmistakable witness to the might of God's Word. That church became a centre of spiritual power.

The Intercollegian, in its current issue, has a most interesting article by Paul Kanamori, the noted Japanese evangelist, now in this country. He has been referred to from time to time by our writers from Japan. The Rev. Mr. Kanamori was addressing a group of West Pointers, and he said to them:

"I became a Christian because of the life of a graduate of your Academy. Captain L. L. Janes, a graduate of West Point, and a veteran of the Civil War on the Union side, went to Japan, in 1871, at the request of the Japanese government, to take charge of a military school in the castle town of Kumamoto.

"Though not a missionary, Captain Janes was a real Christian and at once made a profound impression upon his students. He knew no Japanese; his pupils knew no English; but they got on famously from the very start, and soon he had taught them enough to enable them to read the English Bible. This they read 'with as much eagerness as many to-day read sensational novels.' One whole vacation was spent by several members of the school in reading the Bible and discussing its truths. At one time it looked as if the whole school would become Christian.

"One Sunday afternoon about twenty-five of us climbed a hill outside the city of Kumamoto. In Japanese the name of the hill is Hanaoka, 'The Hill of Flowers.' Here under a large pine tree that is still standing, we held a dedication service, pledging ourselves to preach the gospel of Jesus Christ throughout all Japan. We knew nothing of churches, the ministry, or of missions. All we knew was that we had good news and we wanted others to know of it."

A Fulcrum to Lift the World

MAYFLOWER Universal Bible Sunday will be an occasion not only widely observed throughout the nation founded by the Pilgrim Fathers, but will also attract much attention in other lands. Both England and Holland will take note of the American observance of this day on which the nation pays tribute to the open Bible brought to these shores by those courageous and pious souls, who thus exerted such a dominant influence on our whole American history and civilization. In fact, the principle of religious liberty thus achieved in America has in its transfusion throughout the world been such an international blessing, that the citizens of all nations may well give appropriate consideration to the unusual importance of the event commemorated on Mayflower Universal Bible Sunday.

It is impossible for the Christians of America to have contact with the whole world in such a unique way, without the most profound results. How greatly does a large part of the whole world yet need the open Bible! America has neighbors across both the Atlantic and the Pacific, all of whose subjects are not even in these enlightened days permitted freedom of religious expression and worship. What in those lands shall be the impact of America's Christians as the result of our worship and praise to God for the open Bible, and of our intercession for those who yet "sit in darkness, . . . in the region and shadow of death"?

America's prayers may well be felt around the world on Mayflower Universal Bible Sunday—no petty celebration of a merely national event, but a dynamic spiritual impulse that shall go quivering through the nations to call the world to its knees in a petition such as has never before ascended to high Heaven for the full blessings of the Word of God.

Such is the exalted possibility of that day. But let us not be deceived into expecting such

a world-arousing force to be generated on one day alone. November 28th will be merely the occasion of the *application* of the force, when (to change the figure) the giant reservoir will be opened to pour forth its blessing upon the needy world.

Prayer is needed for such objects as the following:

That throughout America there may be a more widespread and sincere seeking for God, and more universal study of his Word;

That American Christians may become more worthy exemplars of the Christian life, so that "men shall see our good works, and glorify our Father who is in heaven";

That religious freedom may be extended into all parts of the world;

That the peoples of all nations may have a greatly increased desire for knowledge of the true God;

That the Bible Societies may be enabled to supply the Word of God to the waiting millions;

That to all these ends the Holy Spirit may abundantly use the Holy Scriptures in all languages.

Should not, therefore, every Christian begin to-day to engage continually until Bible Sunday in very definite intercession, in most earnest petition for an altogether amazing spiritual world-blessing from the hand of God on that particular day? Should not groups of Christians together participate in this mighty preparation in accordance with the promise, "If two of you shall agree as touching anything that they shall ask, it shall be done for them of my Father who is in heaven"? And should not churches of all denominations make the possibilities of Mayflower Universal Bible Sunday the special subject of prayer-meetings during this preparatory period? Let each reader do his utmost to accomplish these ends, of no less than eternal importance.

The Most Interesting Book in the World*

By Bishop William A. Quayle, D.D., L.L.D.

THE Bible is that book. And this is not said because we are Christians, and so love the Bible. This is not a lover's pronouncement. This is a critical estimate. We are apt to think of the Bible, as a schoolboy of his text-book, as a thing to be studied because its contents are valuable and necessary to make one wise. The Bible is a book of wisdom and a book of joy, and a fountain of pure water, where the world may drink nor lessen by a drop the flowing stream. The Bible is a book

of holy utility. It is big with maxims for a wise and holy conduct. It has green pastures, where men loved of the Lord are shepherded, and wide streams where the shadows lie asleep, so still the flood is, by the which we may lie down in holy comfort and fall fast asleep. All this is true. The Saviour's voice is here, with all his solemn warnings touched with love. And to us who love him, the Elder Brother's voice is music sweet, and sanctifies the book and temple holding it.

But at this moment our inquiry is not the

* A chapter from "Books and Life—Brief Studies."

lover's, but the man's. What book is biggest with interest? What has the unparalleled table of contents? the "Iliad," the "Odyssey," the "Æneid," the "Divine Comedy," "Paradise Lost," Pascal's "Pensées," Plato's "Dialogues," Aristotle's "Ethics," Walter Savage Landor's "Imaginary Conversations," Sully's "Memoirs," Amiel's "Journal," Rousseau's "Confessions," Gibbon's "Decline and Fall of the Roman Empire," Bacon's "Novum Organum," Newton's "Principia," Demosthenes' "De Corona," Shakespeare's "Hamlet," Burke, Webster's Works, "The Ring and the Book," "In Memoriam," "Faust," "Les Misérables," Cicero's "De Amicitia," Thucydides, "Prometheus Bound," "Prometheus Unbound," "Pilgrim's Progress," "Areopagitica," "The Federalist," the Koran,—which one of these is the most interesting book in the world? The answer is, "No one of them." Not that they lack interest. They are compelling books. Not one of all the catalogue which is not wealth to man or nation. They are, however, comparatives, not superlatives. In the quality of simple human interest, as well as the quality of Divine importance, the Bible is the chiefest book. It has no partner.

The Bible is variegated. All sorts of literature are in it. Eloquence, biography, letters, geography, poetry, lyric and dramatic, inimitable incidents, kaleidoscopic changes, battle history, slavery, emancipations of peoples, destruction of nations, emigration of a race, the full-face view of the greatest empire of the ancient world, a road that walks across the track of every great kingdom of history to the date of Rome,—why, the Bible is the thrilling book. The pageants of spring, summer, winter, and autumn, or of night and day, are not so rapid, engaging, enthralling. The tale told by the ancient mariner is dull compared with this Bible narrative. It is a swift procession of tremendous incident. The Napoleonic campaigns did not furnish a field so alive with incident, splendor, audacity, defeat, and triumph. Have we viewed the Bible in this light?

Call a roll of the books; or name them chapters of a volume, if you will. Genesis is the only manly attempt to give a history of the beginnings of things. I have read the Greek and Indic cosmogonies, and profess to find them cheap and frivolous when set beside Genesis. That they contain scattered and brilliant suggestions I do not deny. That these efforts, however futile, are to the credit of the philosophical imagination, is duly apparent. That Plato's efforts to get at the ancestry of souls is brilliant as the play of the boreal lights needs no argument. But they are all patchwork. They seem playthings built for amuse-

ment. I catch the creative music in Genesis only. There I feel God, and hear him at his work. I see him fitting the rafters that uphold the sky, and shaping the stars, and setting their lamps ablaze. I find him hollowing out the basin of the seas, and bidding the mountains stand upon their feet and front the dawn. I see him tightening the girdle of the earth, and bidding it run tireless till he bid it rest. I hear the goings forth of the morning sing, and watch the angels of dawn pull the black curtains of the night to let the sunlight out. Genesis is august. God and angel and man and the framing of the world are there. For these thousands of years, now, that saying, "Let there be light; and there was light," has been allowed to be the sublimest saying of the world, unless we are to accord that lofty throne to this, "I am the resurrection and the life." But they are in any case twin majesties. They have no fellows.

And Genesis contains the history of Abraham, who is one of the great personalities of all time; and the beginnings of the Jew, who is the miracle among nationalities. The beginnings of peoples as nations is in the tenth of Genesis. The Pentateuch contains that strange, great spirit, Moses, whose biography has always challenged the thoughtful wonder of the world. Joshua is a battle program, fitted to stand beside Cæsar's "Commentaries"; and, to my reading, it is by long degrees more fascinating. There is no battle history like it. Battles and marches sound through it from prologue to epilogue. The Book of Ruth is a pastoral sweet as "The Vicar of Wakefield" or "Lorna Doone." The story of David is by every test more interesting than the "Odyssey." David thrills us as Ulysses knows not how to do. Isaiah is lordly like Milton, and beyond him. His harp makes music unapproachable for grandeur. Even dainty-fingered Matthew Arnold allowed this, and set literature journeying through this book.

Jeremiah is tender as Mrs. Browning's "The Cry of the Children," and full of heartache as "In Memoriam." Ezekiel is imaginative as Dante and beyond him. Jonah is the broadest catholicity emanating from a book written so long ago. The four Gospels are each biographies, which, for compression, lucidity, fineness of touch, vividness of portraiture, naturalness and ease of style, the absence of explanation or exclamation in the face of shoreless wonders, make all biographies appear weak. The Gospel of John is a solitary among the books of earth; and the first fourteen verses are the sublimest strain of equal length in any literature. Paul's Epistle to the Romans is revolutionary as no book you can call to mind, and his Philemon is a more touching and beautiful tribute to friendship than Cicero's "De

Amicitia." Revelation is splendid enough to put all the sky in conflagration.

Beside this, the New Testament contains the vestiges of the greatest figure born of the Jewish race,—Saul of Tarsus, whose stature the centuries do nothing other than increase. The Corinthian chapter on Love is companion to the Corinthian chapter on Resurrection, and the two are bereft of any companions always. You can not approach them in theme or treatment. Paul's eloquence is beyond all others, because his theme outtops all themes whatsoever, "as the heavens are higher than the earth." The introductory chapter to Philippians is an evangel glorious enough to make daylight of the darkest night.

Properly *the interest* of the Bible has been left till this last. *Christ* is in the Bible. The Old Testament looked toward him; and the New Testament looks him full in the face. His

words have swept the clouds from out the sky, so that we see the far and shining sea; and his doctrines have changed the history of the world; and his doings have taught the centuries to love each other; and he walked calmly down into the grave to kill the king of death; and "having taken captivity captive, and having given gifts unto men," he as calmly walked up through the springtime sky and sat down "far above all principality and power, and holds a name which is above every name, that at the name of Jesus every knee should bow, of things in heaven and things in earth"; and of whose heaven it is said that there is no night there, because the Lamb is the light thereof.

And this amazing story of this amazing Christ is told in the Bible; so that, for his sake alone, it is unapproachable for interest among the volumes of the world.

• • •

Alphabet of Bible Truths

A new commandment I give unto you, that ye love one another as I have loved you (Jesus). John 13: 34.

But if any of you lack wisdom, let him ask of God, who giveth to all liberally and upbraideth not. James 1: 5.

Come unto me all ye that labor and are heavy laden, and I will give you rest (Jesus). Matt. 11: 28.

Direct your hearts into the love of God, and into the patient waiting for Christ. II Thess. 3: 5.

Eye hath not seen, nor ear heard, neither hath entered into the heart of man, the things which God hath prepared for them that love him. I Cor. 2: 9.

For the Lord God giveth them light, and they shall reign for ever and ever. Rev. 22: 5.

Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost (Jesus). Matt. 29: 19.

Heaven and earth shall pass away, but my words shall not pass away (Jesus). Matt. 24: 35.

In my Father's house are many mansions . . . I go to prepare a place for you (Jesus). John 14: 2.

Jesus, when he was baptized, went up straightway from the water: and, lo, the heavens opened unto him, and he saw the Spirit of God descending as a dove, and coming upon him; and lo, a voice out of the heavens saying, This is my beloved Son, in whom I am well pleased. Matt. 3: 16-17.

Know ye not that ye are a temple of God, and that the Spirit of God dwelleth in you? I Cor. 3: 16.

Let this mind be in you which was in Christ Jesus. Phil. 2: 5.

My Father worketh hitherto and I work (Jesus). John 5: 17.

Neither for these only do I pray, but for them also that believe on me through their word (Jesus). John 17: 20.

Owe no man anything but to love one another. Rom. 13: 8.

Peace I leave with you, my peace I give unto you, not as the world giveth, give I unto you (Jesus). John 14: 27.

Quench not the Spirit. I Thess. 5: 19.

Recieve with meekness the ingrafted word which is able to save your souls. James 1: 21.

Seek ye first the kingdom of God, and his righteousness, and all these things shall be added unto you (Jesus). Matt. 6: 33.

The God of Love shall be with you. II Cor. 13: 11. **U**nderstanding is a wellspring of life to him that hath it. Prov. 16: 22.

Verily, verily, I say unto thee, Except one be born anew, he cannot see the kingdom of God (Jesus). John 3: 3.

Whatsoever ye would that men should do unto you, even so do ye also unto them (Jesus). Matt. 7: 12.

Xcept one be born of water and the Spirit, he can not enter into the kingdom of God (Jesus). John 3: 5.

Ye shall receive power, after that the Holy Ghost is come upon you (Jesus). Acts 1: 8.

Zealous of good works. Tit. 2: 14.

BIBLE SOCIETY RECORD

EDITORS, *The Secretaries*

NEW YORK, MARCH, 1920

AMERICAN BIBLE SOCIETY

THE tenth stated meeting of the Board of Managers of the American Bible Society in its one hundred and fourth year was

held at the Bible House on Thursday, February 5th, at 3:30 p.m., President Cutting in the chair.

Devotional exercises were conducted by the Rev. Albertus Pieters, missionary in Japan of of the Reformed Church in America, who read the third chapter of the Epistle to the Ephesians, after which he offered prayer.

On the invitation of the President, Mr. Pieters made a statement about the unique Newspaper Evangelistic Campaign, which he

had inaugurated and conducted successfully for several years in Japan, and which is now supported by an organization consisting chiefly of missionaries in that country.

The minutes of the ninth meeting of the Board of Managers were presented and approved, as were the minutes of the various standing committees.

The appointment of Mr. Paul R. Towne as counsel of the American Bible Society was approved, and he was elected a member of the Board of Managers.

On recommendation of the Committee on Ways and Means, it was resolved that Bible Sunday, already arranged for by the Board of Managers on the last Sunday of November as far as the nation-wide observance is concerned, be set, in the field of the New York Bible Society, for the first Sunday of December, in order that there may be co-operation of interest in the celebration of this day in the city of New York.

On recommendation of the Committee on Auxiliaries and Home Agencies, the Board approved of the fullest possible co-operation with the Interchurch World Movement Survey, and expressed the hope that this movement would include a Bible survey in its home and foreign surveys, offering all its facilities for the completion of this task, so that the information obtained by the Interchurch World Movement for their purpose may be supplemented, so far as necessary, for the special Bible Survey.

The Rev. Dr. Wragg, Agency Secretary for the work among the colored people in the United States, was authorized to move his headquarters to the Bible House in New York City temporarily, in order that he might have frequent conferences with the General Secretaries in the development of the new programme, which has enlarged his field from that of the colored people of the South, to that of the colored people of the United States.

The Rev. Dean Randolph Ray, D.D., the Rev. A. J. Weeks, D.D., and Mr. Frank Jensen were elected members of the Advisory Committee of the Southwestern Agency.

The work of Bible distribution in Hawaii was added to the Pacific Agency, under the direction of the Rev. A. Wesley Mell; and he was authorized to seek support for this work among the residents of those islands.

A grant of 4,500 English Bibles and 4,000 English Testaments was made to the American Sunday School Union, it being understood that that Union would endeavor to return from sales, an average of one-half the cost.

The Board resolved to continue its policy of free grants of Scriptures to the men of the Army and Navy of the United States, so long as its resources will permit.

On recommendation of the Committee on Foreign Agencies, grants were made to missionary and other societies in Europe and Asia to help in the circulating of the Scriptures.

The Secretaries reported that Governor Henry J. Allen, of Kansas, and Frank A. Horne, of Brooklyn, had accepted election as Vice-Presidents; and that the Foreign Missions Conference, in session at New Haven in January, had adopted a resolution commending to the churches represented in this conference, the support of the work of the American Bible Society.

The Secretaries also reported that the Seventh-Day Adventists had placed the American Bible Society on the budget of their benevolences.

The Secretaries reported the following consignments to Foreign Agencies during the month of January, 1920:

To La Plata Agency, 8,246 volumes, valued at \$2,736.07; to Mexico Agency, 1,260 volumes, valued at \$931.88; to Philippine Agency, 1,590 volumes, valued at \$816.53; to West Indies Agency, 791 volumes, valued at \$516.08; total, 11,887 volumes, valued at \$5,000.56.

The issues from the Bible House during the month of January, 1920, were 114,670 volumes.

The meeting was adjourned.

HOW TO SEND MONEY BY MAIL

Your money may be lost if you enclose in an ordinary letter silver coin, bills, or postage stamps.

THE SAFE WAY IS ONE OF THESE FOUR:

1. Register the letter in which you send bills or postage stamps. Any postmaster will register a letter for ten cents.

2. Send the money by Bank check or draft.

3. Send it by an Express Company's money order.

4. Send it by a Post-office money order.

Whichever way is chosen, address the letter and make the check, draft, or order, payable to William Foulke, Treasurer, Bible House, Astor Place, New York.

FORM OF A BEQUEST TO THE SOCIETY

I give and bequeath to the American Bible Society, formed in New York in the year eighteen hundred and sixteen, and incorporated in the year eighteen hundred and forty-one, the sum of _____, to be applied to the charitable uses and purposes of said Society.

Deceased Life Director

Taylor, Anson S., Washington, D. C.

Deceased Life Members

Calderwood, James R., West Galway, N. Y.

Gilchrist, Mrs. James B., Milford, Del.

Galloway, Mrs. S. M., Glendale, Cal.

Hughes, Hugh J., Racine, Wis.

Jackson, Mrs. R. O., Knoxville, Ill.

Loranz, Anthony, Clarinda, Iowa.

McFarland, David H., Steeles Mills, Ill.

Maguire, Rev. C., New Carlisle, Ohio.

Phillips, Delia A., Le Roy, N. Y.

Roe, Rev. Jos. L., Collingswood, N. J.

Stormant, John C., Cedarville, Ohio.

Watson, Rev. John M., New Bedford, Mass.

Winterick, Rev. A. J., Cleveland, Ohio.

RECEIPTS IN JANUARY, 1920

LEGACIES

Jones, John M., late of Racine, Wisc.....	\$938 11
McKnight, Mary Davis, late of Knox Co., Ill.....	1,250 00
Porter, Sarah H., late of Philadelphia, Pa.....	91 20
	<u>\$2,279 31</u>

LEGACIES AND GIFTS AS PERMANENT TRUSTS

Rowe, Caleb T., late of Morristown, N. J.....	\$100 00
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GIFTS SUBJECT TO LIFE INTEREST

Received during the month....	\$6,284 00
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AUXILIARY SOCIETIES

	Credited as Donation	Credited on Acc't
Ackley and Vicinity, Iowa.....	\$174 16	
Alabama.....	\$63 11	
Berkeley Co., W. Va.....	3 21	
Buffalo and Erie Co., N. Y.....	436 98	
Cape May Co., N. J. Charleston Bible Soc., S. C.....	75 00	25 00
Columbia Co., N. Y. Floyd Welsh, N. Y.....	500 00	25 27
Higginsville, Mo.....	8 00	
Jefferson Co. N. Y. Livingston Co., N.Y.....	36 00	15 00
Long Creek Welsh, Iowa.....	1 86	
Long Island, N. Y.. Maine.....	215 00	4 06
Maryland.....	158 40	
Massachusetts.....	274 41	
	1,915 02	

Credited as Donations Credited on Acc't

New Cambria, Mo. New York.....	\$30 00	\$2,756 59
Poultney Welsh, Vt. Ramsey Co., Minn. Salem Bible Assoc., N. C.....	10 00	1 92 67
Sauk Prairie, Wisc. South Poultney Welsh, Vt.....	12 60	21 97
United Bible Soc., Eastern Allen Co., Kans.....	10 00	1 88
Wayne Co. Welsh, Nebr.....	30 00	
Westchester Co., N. Y.....	128 55	
West Pawlet Welsh, Vt.....	1,200 00	7 43
		<u>\$5,725 38</u>
Received on Donation Account.....		2,441 71
		<u>\$8,167 09</u>

RETURNS FROM SCRIPTURES DONATED

Presbyterian Board of Publication and Sabbath School Work, Sunday School and Missionary Dept., Philadelphia, Pa.....	\$38 55
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RECAPITULATION

Legacies.....	\$2,279 31
Legacies and Gifts of Permanent Trusts.....	100 00
Gifts Subject to Life Interest.....	6,284 00
Auxiliary Societies on Book Account.....	5,725 38
Auxiliary Societies on Donation Account.....	2,441 71
Home Agencies.....	24,680 98
Foreign Agencies.....	1,627 90
Returns from Scriptures Donated.....	38 55
	<u>\$43,177 83</u>

MISCELLANEOUS

Bible House Rentals.....	\$4,590 30
Bible Society Record.....	13 50
Burr Legacy.....	10 00
For Transmission Abroad.....	798 27
From Expenses California Bible House.....	1 00
Gifts from Churches.....	14,507 28
Gifts from Individuals.....	6,070 98
Interest on Available Funds.....	14 14
Investments Subject to Life Interest.....	168 23
Permanent Trust Funds.....	14,509 90
Sales of Waste Materials.....	108 24
Salesroom.....	2,606 24
The Trade.....	4,757 50
Trust Funds Invested.....	3,476 34
	<u>\$51,631 92</u>
Total Cash Receipts.....	<u>\$94,809 75</u>

CASH STATEMENT FOR JANUARY, 1920

RECEIPTS

From Auxiliaries.....	\$5,725 38
" The Trade.....	4,757 50
" Sales of Waste Materials.....	108 24
" Sales Room.....	2,606 24
" Bible House Rentals.....	4,590 30
" Gifts from Auxiliaries.....	2,441 71
" Legacies.....	2,279 31
" Gifts from Churches.....	14,507 28
" Gifts from Individuals.....	6,070 98
" Returns from Scriptures Donated.....	38 55
" Bible Society Record.....	13 50
" Home Agencies.....	24,680 98
" Foreign Agencies.....	1,627 90
" Perpetual Trust Funds.....	14,509 90
" Interest on Available Funds.....	14 14
" Investments Subject to Life Interest.....	168 23
" Burr Legacy.....	10 00
" Trust Funds Invested.....	3,476 34
" " Permanent.....	100 00
" " Subject to Life Interest.....	6,284 00
For Transmission Abroad.....	798 27
From Expenses California Bible House.....	1 00
	<u>\$94,809 75</u>
Cash Balance from December, 1919.....	<u>\$18,259 98</u>
	<u>\$113,069 73</u>

DISBURSEMENTS

For Manufacturing Department—Materials, Wages, etc.....	\$20,013 06
" Sales Room.....	355 00
" Depository—Salaries, Boxes, Cartages, etc.....	1,943 74
" Scriptures Purchased.....	2,311 50
" General Expenses—Salaries of Officers, Clerks, Traveling Expenses, Printing, etc.....	6,088 24
" Bible House Expenses—Taxes, Repairs, Fuel, Insurance, etc.....	2,137 43
" Exchange Paid.....	6,080 60
" Remittances to Home Agencies.....	11,465 38
" Remittances to Foreign Agencies.....	5,800 00
" Pensions.....	748 33
" Income Payable to Beneficiaries.....	1,610 75
" Diffusion of Information.....	1,651 81
" Library.....	46 42
" Bills Payable.....	35,000 00
" Transmission Abroad.....	698 27
" Income Available—Interest on Loans, etc.....	305 56
" Income from Legacies and Gifts, P. T.....	425 00
" History American Bible Society.....	2 84
" Sundry Account.....	55 00
	<u>\$96,738 93</u>
Cash Balance to February, 1920.....	<u>\$16,330 80</u>
	<u>\$113,069 73</u>

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